

SAINT GEORGE

A NATIONAL REVIEW DEALING WITH LITERATURE, ART AND SOCIAL
QUESTIONS IN A BROAD AND PROGRESSIVE SPIRIT.

NO. 40, VOL. X.

OCTOBER, 1907.

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BIRMINGHAM:

THE SAINT GEORGE PRESS LTD., BOURNVILLE.

LONDON:

GEORGE ALLEN, 156, CHARING CROSS ROAD, W.C.

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SAINT GEORGE.

No. 40. Vol. X.

October, 1907.

PROBLEMS OF SCHOOL REFORM.*

By the Rev. CECIL GRANT.

I CANNOT pretend to think that what I am going to say is of no importance. But though I believe myself to have a big message, I would try to deliver it with humble words and heart. Perhaps you will think that the words are big and it is the message that is of humble importance. That is a risk I must take. But you must understand at once what claim I want to make. It is no small claim. It is not, for instance, that a school for boys and girls is an interesting experiment which presents no great dangers. It is rather that I believe that experience has shown me the possibility of an advance in education greater than anything that England has yet seen. Co-education is a part of it—an integral part, as I hope to show you—but I am not so foolish as to suppose that it is the whole or even the most important part.

Is it possible then to sketch out in a few minutes a whole system of education which is to transform England? Yes. I think so—if we begin by presupposing those virtues of our English Public School System at its best, which are fairly well understood. Two minutes will suffice to abolish certain vices of the system, at which the logic of facts is already striking hard. They will have

* An address given at the opening of St. George's Public Co-education School, Harpenden.

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to give up their great numbers. A headmaster must know and know intimately every boy and girl under his care. That is a real truth which only needs stating. Then, if they are to have house-masters, these must be chosen exclusively for their fitness to act *in loco parentis*. At present a young man is appointed to a junior mastership because of his excellent cricketing, and twenty-five years afterwards, when his sole qualification has disappeared, earns a house by seniority. That is an anomaly which accounts for many ruined careers. Finally, the lax disciplinarian must be abolished; they must achieve a discipline which extends to every master and is effective in the case of every boy. This is certainly and in a sense even easily attainable, and does not depend upon anything so mysterious as "the power of the eye." I am of course presupposing a reformed *curriculum*, a sensible use of manual employment, encouragement of outdoor interests, good literature and the arts, and a careful attention to the laws of health and food. It is only the *very* famous schools which still neglect these things entirely.

But a school may have all these things, from limited numbers to a sensible *curriculum*, and still be a breeding ground of moral and intellectual wrecks. Let us come to the things that really matter, are *vital*.

These are Co-education, which is vital for a reason which I shall keep to the last and—and what? (it is amazing that one should have to put the question) and a corporate, all-embracing, living School-Religion. No, I do not mean facilities for those who happen to have a personal religion, a Church of England Service duly provided, a form of prayer for morning and evening. That is of no use to (say) the 10 per cent. worst boys in the school, and it is those 10 per cent. whom I have in mind, it is those 10 per cent. whom our reform is to abolish altogether.

For this is the real problem which education has to face. A certain percentage of boys and girls *do* leave school inefficient. I shall call it 10 per cent., because I fear it is not less than that

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from even the best of our present schools. But it mounts up to 50, 70, 90 per cent. in some schools. That there should be these failures is terrible enough. What is more terrible is that they are *unnecessary* failures—that 99 per cent. of boys and girls are capable of being made efficient, might, if our schools knew their business, leave school morally efficient, intellectually efficient, and with some inevitable reservations physically efficient. The first means of abolishing this 10 per cent. of failures is a living school-religion. What I mean by a living school-religion is this—that advantage should be taken of the fact (*it is a fact*) that every boy is naturally religious, just as every boy is naturally capable of *esprit de corps*, that jack-of-all-trades amongst Public School virtues, ready like Bottom to play all parts.

It is true that you cannot give every boy a morbid interest in the salvation of his own soul. That notion of religion explains many past failures on the part of godly men. But you can do a better thing. You can make every boy and every girl feel and know that God has under His care this community of which he—the individual boy—is a member and has willed that everything that he—the boy—does or is shall help or hinder the community, whilst in return everything that the community is or does shall help or hinder the boy. Every boy may be taught that God answers prayer, and that, therefore, prayers matter to the community, that one cannot be a true Christian without being efficient, nor reach true efficiency save by being a Christian. This is a living school-religion, and out of 100 boys or girls 100 are capable of it. Of course it entails trouble. Someone must be prepared to make it the chief concern of his life—and that someone *must* be the headmaster. He must, for instance, consider carefully before every service what prayer the occasion needs. School-religion cannot be obtained by using a daily form of service or even a weekly round. Formal prayers will not touch that 10 per cent.—nor very deeply 90 per cent. of the rest. But this is merely an illustration. What is necessary is that religion

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should be quite manifestly and naturally the paramount concern, that the end of all education should be realised—in Milton's words—to be for the child to gain the knowledge of God in Christ and out of that knowledge to love Him, to imitate Him and to grow like Him.

Now very few so-called Christians would have the face, I suppose, to deny in set terms that religion was the paramount consideration in education. They would say, "the Church or Chapel must teach it," forgetting that the 10 per cent. don't go to church or chapel; or "the Sunday School must look after it," forgetting that the 10 per cent. don't go to Sunday school; or "that is the concern of the parents," forgetting of what unsatisfactory parents that 10 per cent. are possessed. But even if I convince the Christian parent that religion must be the concern, the chief concern of the school, I shall not stop there. I am going to have a try to convince the agnostic parent also. How? By a plain statement of fact, of experience. Experience has proved to me that only by a living school-religion, and in no other way, can every boy and girl—100 per cent.—be made moral, secure from such vices as impurity, for instance, or idleness, or untruthfulness. All other means have tried and failed. Religion has tried and succeeded. I can imagine no kind of boy or girl not a lunatic who could not be led by religion in the school to an unassailable purity, to industry, to truthfulness, to an honest desire to live a life of unselfish helpfulness to others.

But there may be some parents who do not very greatly value morality; who would not think it necessary (for instance) that a school should guarantee the purity of every boy in it, of every man leaving it. Well! I have an inducement for them also. If 100 per cent. of your boys and girls are moral and religious, you can guarantee that 100 per cent. of your boys and girls will be efficient as citizens, capable of holding their own in life.

There is no other way. Where 10 per cent. leave school immoral, 20 per cent. will leave school inefficient. But the greater

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includes the less. Religion includes morality, morality includes efficiency, efficiency includes physical fitness. There is only one kind of school in which *anything* can be *guaranteed* of the whole number, of 100 per cent.—and that is the religious school.

Let me commit myself to a simple statement. The least efficient 10 per cent. in a religious school will do as well in life as the *most* efficient 10 per cent. in a non-religious school. The religious school will produce more scholars, more generals, more engineers, more Lord Chancellors, more honest millionaires (if such things be), than any other kind of school whatsoever.

But what has the co-education of boys and girls to do with all this? I have said that it is a vital condition of that reform in education which might change England. It is my firm belief, my honest conviction, that if you herd your boys together in a monastery, if you herd your girls together in a nunnery, you produce unnatural conditions, productive in their turn of unnatural vice. If you subject a plant to an improper condition of climate, no amount of care in other respects may be able to save it from disease. So it is with human beings. A violent variation from natural conditions predisposes to certain results. It is only too possible that the tendency thus caused may be so strong that no care may avail altogether to prevent such results.

When I see on the one hand the marvellous power of every kind of boy or girl to attain under proper conditions to a secure morality, when I see on the other hand the miserable failure of our schools to deal successfully with this glorious material, I do as a gardener would do: I look for some explanation of this disappointing failure. Now in two out of three schools the explanation leaps to the eyes. So far from being surprised at the failure to reform that 10 per cent., one is surprised that any boys at all come safely through the ordeal. For the things that matter are neglected altogether or grossly misunderstood. But the failure is not confined to two out of three, it affects *three* out of three schools, ten out of ten, a hundred out of a hundred. So far as I

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know there is no record of any school whose results are what they should be, in view of the ascertainable fact that every boy and girl can be taught to abhor vice.

Why is this? Why did Rugby fail to get rid of that 10 per cent. of moral failures under the greatest headmaster whom the world has ever seen, the man whose greatness lies wholly in the fact that he *did* know the things that matter? We know how sorely the problem weighed on Dr. Arnold himself. "What is very startling," he says, "and very painful, is this, that some evil undoubtedly grows and is fostered here, so that one asks what good can be ascribed to the system itself, for it seems that there is no sure improvement in it, but that it is in itself without power either to make boys good or to keep them so."

There is the amazing fact. Take any hundred boys you please individually, and—as scores of experts will tell you—every one of them can be made moral. Put them all together into one school under the best headmaster in the world and a certain percentage will turn out impure, a much larger percentage idle.

We must face the facts. If there is no remedy, schools (whether boarding or day-schools) must be given up. A parent is no more justified in sending a child to a school where 10 per cent. are moral failures, than to a school where small-pox exists unisolated.

But there *is* an explanation, there *is* a remedy. When a doctor finds that the conditions of his life do not suit a patient, he seeks for something abnormal, unnatural, unhealthy in those conditions. What is there abnormal in a school for boys, in a school for girls? There is the artificial, unnatural, unhealthy separation of the sexes. The result of this separation in adults is common knowledge; but the very men who talk most knowingly about the evils of convent life send their boys and their girls to conventual institutions.

I believe that the evil, the immorality, which monasticism renders practically inevitable, is of a special kind, though it manifests itself in many ways. But you must remember that all morality hangs or falls together. If you neglect one side of

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morality, you will injure other sides also. That is why what is called school-boy honour is so profoundly unsatisfactory. You cannot, for instance, be idle, yet otherwise perfectly moral. I have worked out elsewhere the close connection which I believe to exist between the idleness in our Public Schools and immorality in its narrower sense.

Well, this school is here to do battle for those unhappy 10 per cent. This school is here, because I believe that *all* men and *all* women may be taught purity, industry, the dedicated life. This school stands for the things that matter, for religion, for discipline, for efficiency, for reverence, for purity. It is a fearful responsibility to stand out before the world and say, "I will show you of what boy-nature and girl-nature are capable." But I know my boy-nature, I know my girl-nature, and, God helping me, I am not afraid.

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Some Sociological Features.

IT is becoming the habit of modern Englishmen always to under-estimate themselves and their country. This is as true of social and economic conditions as it is of the mental power, commercial enterprise or military skill. So far as the conditions of life among the urban population are concerned, this attitude of despondency on the part of the man in the street has some excuse; for not only do the more irresponsible journals delight to make copy out of the painful details of individual cases of exceptional distress, but the more serious studies of social conditions that have recently been made are each concerned with trading centres in which the employment of unskilled labour, with its attendant poverty, is proportionately large. Charles Booth has discussed the life and labour of the people in London, and although London contains a larger number of persons engaged in industry and manufactures than any other city in the world, yet it is commerce that characterises London. The social problems presented by London are to a great extent peculiar to itself. The immense concourse of people, with the consequent difficulties of housing, of locomotion and of municipal government, are entirely exceptional.

Again, Rowntree has investigated the conditions of life in York. Out of a population amounting in 1899 to about 76,000 there were, he tells us, some 5,500 men engaged in work for the North Eastern Railway Company, and 2,000 or 3,000 persons were employed in the cocoa works, but many of these were unskilled workers. There are also some minor industries employing a smaller number of people. Nevertheless, York is pre-eminently a trading centre.

Lastly, and within the last few months, Miss Jebb has published a study of the social questions presented by Cambridge. It is largely owing to the presence of the University that Cambridge, which since the time of Hereward the Wake has been engaged in

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the distribution of agricultural produce, has become an important commercial and railway centre. The town, with its population of 53,000, nearly 4,000 of whom are resident members of the University, contains no staple industry; few firms employ more than fifty hands. Cambridge, in fact, can lay no claim to be regarded as an industrial town.

The question thus arises, Do the conditions of life described by Booth, by Rowntree and by Miss Jebb fairly represent those which obtain among the urban populations throughout the country? I think they do not. Some reasons for this view will be given in the sequel; but in order to render the distinction between the social conditions in the industrial towns and the trading centres apparent from the outset, a comparison of expenditure on pauperism may not be out of place at this point.

The expenditure on pauperism per head of population is as follows:—*

| <i>Trade.</i> | | | <i>Industry.</i> | | |
|----------------|----|----|------------------|----|-----|
| | s. | d. | | s. | d. |
| Liverpool ... | 7 | 5½ | Bolton ... | 2 | 2½ |
| Manchester ... | 6 | 9 | Oldham ... | 1 | 10½ |
| York ... | 6 | 8 | Blackburn ... | 1 | 11 |
| London ... | 15 | 0 | Preston ... | 1 | 6½ |

The modern development of the Lancashire Cotton Industry has been rendered possible by a number of mechanical inventions dating from the latter half of the eighteenth century. Hargreaves, Arkwright and Crompton, who between 1760 and 1780 invented machinery containing the essential characters of that now employed in spinning mills all over the world, were Lancashire men of humble origin. The power loom, invented in 1785 by Cartwright, a clergyman born in Notts., was but slowly applied to textile processes. The employment of steam power vastly

* These figures, with the exception of those for York and London, are taken from Shadwell's *Industrial Efficiency*, Vol. I, p. 68.

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increased the importance of this remarkable series of inventions. The growth of the industry in Lancashire during these epoch-making years may be seen from the fact that, while in 1764 the amount of cotton imported into this country was only 4 million lbs., the quantity imported had by 1830 increased to 264 million lbs. The application of steam power, coupled with the invention of machinery by which that power could be employed, had enabled Lancashire to capture many of the most important foreign markets; for example, India, which, as the original home of the cotton industry, could, so long as successful production depended solely on cheapness of labour and on the manual dexterity of the operatives, easily exclude English goods from its markets.

At the present time England continues easily to lead the world in the cotton industry. English superiority is much more marked in spinning, especially in fine spinning, than in weaving. There are in England more spindles than in the United States, Germany, France, Russia, Italy and Austria put together, and nine-tenths of the 50 million English spindles are in Lancashire.* The Lancashire industry continues to flourish. Since 1900 more spindles have been erected in Lancashire than exist in all Germany, England's greatest European rival. The superiority of Lancashire cotton spinning is even more marked in quality than in quantity. In Germany they have not yet succeeded in spinning high counts; and although in New Bedford very high counts are successfully spun, it is with workmen and machinery from Lancashire.† The use of English textile machinery, the production of which constitutes the second in importance of the Lancashire industries, however, enables foreign competitors gradually to improve their work; but up to now Bolton, where the finest spinning is done, is able to defy competition. Dr. Shadwell, in his work on *Industrial Efficiency*, to which I am indebted for much of the preceding information, records, as a striking example of

* Shadwell, *loc. cit.*, Vol. I, p. 64.

† *ib.*, I, p. 71.

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this, that he saw being manufactured in Bolton the cotton outfit of one of the largest and newest New York hotels;* and this notwithstanding the fact that the United States impose an enormous import duty on such goods.

The long lead which England at present possesses in all matters relating to the cotton industry is attributable to several causes. In the first place, much is due to the earlier development of the industry which, besides the direct advantage which it furnishes, has caused there to be produced in Lancashire a race of operatives whose skill is unapproached by the natives of any other country. At the same time, the Lancashire industry has become very highly organised. The German cotton manufacturer has to devote much time to arranging for the disposal of his goods by means of a large staff of travellers, whose duty it is to report to him the requirements of the various markets. Before he can accept a contract for the delivery of goods some months later, he must survey the cotton crops of the world in order to estimate what the price of raw material will be when the work will have to be put in hand. It will thus be seen that much of the time which he might have given to perfecting his manufacturing processes and to improving the conditions of his employees so as at once to benefit them, to avoid trouble with them, and to get more work from them, is otherwise occupied. In Lancashire all this is different; for even the spinner and manufacturer are usually distinct. The spinner buys cotton in the Liverpool market to be delivered to him at any future time. He sells his yarn regularly to Manchester firms. The manufacturer (weaver) buys his yarn in Manchester and produces to the order of Manchester dealers, who dispose of the goods to buyers who come from everywhere to the Manchester market.

Reference has already, more than once, been made to Bolton, a town which we may well consider more closely as furnishing us with typical examples of the conditions of life of Lancashire cotton

* *loc. cit.*, Vol. I, p. 73.

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operatives. I cannot do better than summarise the description of Bolton given by Shadwell :—

"In the evolution of the cotton industry Bolton played a conspicuous part. Crompton was a native of the town and Arkwright lived there for some time ; but the opposition to machinery displayed by the operatives delayed the adoption of the Bolton invention in Bolton itself until they had been brought into use elsewhere. . . . Then cotton manufacture grew rapidly and the town with it. Steam mills, filled with machinery, sprang up and multiplied, and were followed by foundries and machine shops. The population . . . which had been 5,339 in 1776, ran up to 41,195 in 1831. Out of 8,209 families at that date, 7,288 were engaged in 'trade, manufactures and handicrafts.' At the last census . . . the population of the borough was 168,215 [more than twice as big as York, more than three times as big as Cambridge] ; and there were then 206 mills with 6,250,000 spindles and 38,000 looms ; also 35 bleaching and dyeing works ; 22 machinery works and 28 iron and steel works."*

In order to emphasise the distinction between industrial towns like Oldham and Bolton on the one hand and York on the other, I have thought it well to supplement Shadwell's figures at this point. I have therefore extracted from the census returns figures showing the numbers of persons engaged, so far as I was able to judge, directly in the production of what are, I believe, known to economists as "transferable commodities," that is, roughly speaking, goods for which the market is unlimited. From the figures which I am about to give I have therefore excluded all those engaged in the building trades and in transport, as well as all shopkeepers, dealers and others engaged in commercial or professional pursuits. It thus appears that in Bolton, out of a total population of 168,215, no less than 54,788 persons, or nearly one-third, were engaged in industrial occupations. The corresponding figures for Oldham show that 48,224 persons, out of a total population of 137,246, or considerably more than one-third, were employed in industry. In York, however, only 10,955 persons, out of 77,914, or less than one-seventh, followed industrial employment. The difference

* *loc. cit.*, Vol. I, p. 71.

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between the nature of the occupations of the inhabitants of York and of Bolton could hardly be more strikingly illustrated. The industrial character of the population is thus established beyond all question. Let us then return to Shadwell's description of Bolton, as typical of the Lancashire industrial towns :—

"The town wears an air of marked and general prosperity. . . . The mills are not things of beauty but they are cheerful. . . . They are built of bright red brick and have usually four stories. . . . Weaving is carried on in sheds on the ground and lighted from the roof. . . . The spinning mills are separate. . . . The newer mills look spick and span, and are, as a matter of fact, very clean and well-appointed, though there is no attempt to give them any sort of decorative appearance. . . . When lighted after dark the long rows of windows look very bright and cheery. . . .

"The interior of one of these great buildings presents an animated scene, which has nothing dreadful about it except to those who think it dreadful that anybody should have to work at all. The operatives do not think so. They are a cheerful race, and, provided they have good employment and are fairly treated, they enjoy life incomparably more than those who pity them. In Bolton it is only fair to say that the Trade Unions, which are extremely strong and well organised, give the employers a very good name. 'We mustn't make any complaints against the employers,' said one official to me; 'they are unanimous and always willing to investigate complaints, whether about sanitary matters or anything else.' I shall have more to say on this head in dealing with Trade Unions, but I quote the opinion here to show that I have some warrant for taking a less gloomy view of life in a cotton town than conventional denunciations of the 'factory system' may have led the reader to expect. I say the people in the mill are cheerful and have no reason to be otherwise. I have repeatedly heard women singing, even amid the deafening roar of the weaving shed, in which conversation is impossible. The spinning mill is less noisy, though the incessant clatter of machinery there, too, is a little disconcerting to unaccustomed ears. The atmosphere is nowhere bad, but in the spinning room it is apt to get excessively hot. That is the choice of the spinners who can make better work in a higher temperature. The self-actor minders work stripped to the waist and with bare feet. Theirs is the most skilled and the hardest work, and they address themselves to it with an intentness and an absorption which are not surpassed by any workmen anywhere. The slackness with

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which English workmen in some trades are justly charged cannot be alleged against the Lancashire spinners, who are proud of their skill and with good reason. The work of the mule spinner is to mind the self-acting mule, and it demands all his attention to see to the threads and join those which may break. His earnings depend upon his watchfulness and dexterity. Under the Lancashire system of working, a spinner, with two 'piecers' to help him, will mind a pair of frames carrying 2,600 spindles. He walks along them continually as the frames run out and back, instantly perceives a spindle which has stopped and with a rapid motion of the hand picks up the ends and joins them, walking forwards or backwards with the travelling frame as he does so. . . . Attention is always on the stretch while the machinery runs. . . .

"In the other rooms, in which the preparatory processes are carried on, there is nothing to complain of in the atmosphere save a certain amount of dust in the carding room; nor is the work very exacting. The great evils of excessive dust and floating cotton fibre, which used to come from the raw wool in the first stages of manufacture, are now obviated by improved machinery. The children in the mill look bright and alert, particularly the little boys employed as 'doffers,' whose task is to take the full rolls of finished yarn or 'cops' off the spindles and to put fresh cases in their place. They take great pride in the speed with which they can get through a row of spindles and race each other to the finish. . . .

"In these textile towns the family is not dependent solely on its head: other members generally contribute to the exchequer; the aggregate income is good and the standard of comfort relatively high.

"To see what the people are like you must observe them not only at work in the mill and at home or going to and from work, but also in their leisure time when they go out to enjoy themselves on Saturday and Sunday. . . . Physically, they are not remarkable either way. They are rather short than tall, but for the most part of fairly good build and very well nourished. They wear no signs of excessive toil or unhealthy occupation, nor do they look oppressed and dejected. They are full of animation and a spirit of sturdy independence; satisfied with themselves and their surroundings they neither fear nor envy anyone. Somewhat rough and blunt of speech they are yet by no means ill-mannered; the stranger will meet with no discourtesy from them if he shows them none. Keen as they are about the game their language is generally free from the unspeakable obscenities which interlard the conversation of 'the working classes'—men, women and children—in other parts of the country and particularly about London."

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We have now obtained a general acquaintance with a typical industrial town. It is time that we proceed to examine some of the circumstances of life of the industrial population in greater detail.

We may first essay to compare the *wages* earned in Bolton with those paid for corresponding work elsewhere in England. Now, as we have seen, much of the work done in the cotton towns is done by skilled workpeople and is not to be found elsewhere. The difficulty of comparing the wages in, say, York and Bolton is thus immediately apparent. The most satisfactory method seems to be to compare the wages of the unskilled labourer. The only information which Rowntree gives on this point is his statement (p. 46) that the wages paid in York for unskilled labour are not as a rule under 18s. per week. Shadwell finds that the wages of unskilled labourers in English industrial districts vary between 18s. and 24s. per week. The wages paid to labourers in weaving mills in Lancashire are £1 per week, and these are slightly lower than those paid in spinning mills. Thus, on the whole, we find that the rate of wages for corresponding work does not appear to vary greatly between different provincial towns.

But the fact remains that work requiring as much skill as that which occupies so large a proportion of the population of Bolton or Oldham is not done to any great extent in York. Consequently the earnings of the "average working-class family" in Bolton must be considerably in excess of the corresponding earnings in York. Shadwell gives £2 4s. 6d. as the average weekly earnings of twenty-six Bolton spinners in 1903.* In order to estimate the family income we must remember that in a spinning mill boys from 13 to 16 will earn from 9s. to 14s. per week as "little piecers," while from 16 years onwards, until they become "minders," their earnings as "big piecers" will vary between 17s. and 21s. per week. In the cotton districts it is no uncommon thing to find

* *loc. cit.*, Vol. I, p. 75. The Oldham speed list would give minders about £2 2s. per week at the lowest wage.

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family after family possessing average incomes exceeding £4 per week. The explanation of these high wages, the payment of which is subject to remarkably few interruptions by industrial disputes, is in large measure due to the manner in which they are calculated. Minders in Oldham are paid according to the Oldham speed list—a wage list fixed so long ago as 1876 and never since altered, although wages have at times, by agreement between the Trades Union and the Employers' Federation, been temporarily depressed by definite amounts below the list. According to this speed list a minder is paid by result calculated from a certain standard of speed, namely 3 draws in 50 seconds; for each second less so much is added to the earnings, being one-half the advantage of the difference arising from the increased speed. Thus a spinner who works twice as fast as another earns three times the income. At Bolton the price list is calculated in a different way; but the same principle enters into it. Shadwell remarks that

“It is impossible to doubt that the incentive offered by the method of payment is largely responsible for the retention of superiority in this great industry,” for Oldham is by far the greatest cotton spinning centre in the world. “With this example before us it is idle to talk, on the one hand, of piece work as essentially bad for the workers, or, on the other, of Trade Unions as bad for industry, for the Lancashire cotton spinners are the most highly organized of all workers.”*

The problem of *Housing* is perhaps the most important of all those concerned with the social welfare of the community. Thanks to the completeness of the English Census, information on this subject is not lacking; but we must be careful not to obscure our view of the whole matter by the undue multiplication of detailed statistics.

In Bolton more than one-half, and in Oldham nearly two-thirds, of the whole population are housed in four-roomed cottages, of which the rents are from 4s. to 5s. 6d., but at the present time there is a tendency to build more six-roomed cottages, which include bathrooms. In York very nearly one-quarter of the

* *loc. cit.*, Vol. II, p. 135.

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population live in four-roomed houses. In all three towns the rents are at the rate of about 1s. 2d. per room on the average. This may be compared with 2s. and 2s. 6d. for provincial towns in Germany and the United States respectively, or with 2s. 8½d. in London and 4s. in Berlin.* The capitals are in almost all these matters exceptional.

The extent of overcrowding is usually measured by the percentage of population living more than two persons to a room. The average for all England was 8·2 in 1901; over the Tyne it exceeded 30; in London, 16; in York it was, in 1899, only 6·4, and the figures for the industrial towns of Lancashire are about the same as for York. We perhaps over-estimate the effect of overcrowding on morality; but it is interesting to notice that the percentage of population living more than two in a tenement of one room or more than three in a tenement of two rooms is, in Oldham, 1·9%; in Bolton, 2·2%, and in York, 3%. We must, however, remember that rooms are not all of the same size, nor all houses provided with yards of equal sizes; and when we measure the crowding by the number of persons per acre the verdict is all in favour of the industrial towns. While in South Shields the population per acre is 54·0 and in York, 20·5, in Bolton it is only 11·0. The difference is still more striking when we consider more particularly the overcrowded areas. Rowntree mentions eight districts in York where the population per acre exceeds 100, while in the most densely populated of these districts the figure is 349; and there are several London districts in which it exceeds 300 per acre. Shadwell, on the other hand, records that in the most crowded district of Bolton the population per acre is only 69·6. He adds—

"That in a nutshell is the 'housing of the working classes' in English industrial towns. They are housed in small cottages spread out over a great extent of ground, and on the whole it is the best housing to be found in any country."†

* *loc. cit.*, Vol. II, p. 185.

† *ib.*, I, p. 83.

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The *Cost of Living* probably does not vary much between different English towns. A comparison of the conditions which obtain in industrial districts in England, Germany and the United States indicates that the English workman spends a larger proportion of his income on food than do his foreign competitors: probably because he spends so much less in rent. Shadwell concludes that Rowntree's result, according to which 9·91 of the population live in primary poverty, does not apply to the industrial districts of the North of England.

Although the cost of living is approximately the same in the industrial districts as in most provincial towns, the higher wages and greater regularity of employment in the former enable that cost to be met more easily. This is well illustrated by the figures for pauperism already given.

Consideration of pauperism raises the question of *Thrift*. Although the large membership of Trade Unions in Lancashire no doubt fosters thrift—the rate of payment to the Spinners' Union in Bolton and Oldham is 1s. per week—and although it is to Lancashire that we owe the existence of many of the great Friendly Societies of the present day, the thriftlessness of the cotton operatives is hardly less marked than that of the great majority of the workpeople of this country. The Oldham wakes' week, when the operatives go to the seaside, or even to Switzerland, at the end of August, is indeed notorious. The mills are closed on the last Saturday in August and are not reopened until the following Monday week. The money for the holiday is usually saved by weekly deposits into a fund throughout the year. It is said that in 1903 the sum drawn out for the wakes' week was £180,000, in spite of depressed trade and short time. The custom is not, however, so generally observed as it used to be, and a more frugal spirit appears to be gaining ground.*

Betting and *Drink*, perhaps the two greatest curses of the poorer people in England, appear to be as prevalent in the industrial

* *loc. cit.*, Vol. I, p. 90.

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districts as elsewhere. The table given in the Preliminary Report on the Census, 1901, shows that the number of licenses in several large towns are approximately proportional to the population. Thus, while in York there is one license to 230 persons, in Bolton there is one license to 276. While the amount of drunkenness is certainly still very large, Shadwell considers that it has greatly diminished of late years, and his conclusion is borne out by the steady decrease in the amount of the "whiskey money"—that is money derived from duty on spirits and applied for purposes of Technical Education. From a manufacturer in a Midland town, whose recollection covered sixty years, Shadwell obtained a vivid description of what used to take place :—

"The factories never opened on Mondays at all, and very few men turned up on Tuesday ; it was not until Thursday that they were in full swing. In order to make up for time thus lost and to earn the money they required, the men used to work all through Friday night and Saturday, and there was the greatest difficulty in getting them to quit work and be paid off by midnight on Saturday. On Sunday morning the men were lying about the streets, drunk to insensibility."*

Communities, like individuals, should be praised for possession of virtue rather than for freedom from vice. We have seen that the industrial North shares the vices of other parts of the country. It has also appeared that the social condition of the population of the "workshop of the world" is distinctly above the average of the whole of England ; but we have still to consider the matter in which that superiority is most marked.

One hesitates nowadays to refer to education in public. The word has become so associated with party politics and sectarian strife. Nevertheless "the religious difficulty" and the public elementary school do not occupy the whole field of education. Although for the great majority of the English working people education ceases when, at the age of 13 or 14, they leave the elementary school, yet an increasingly large proportion continues in day or evening classes considerably beyond that age.

* *loc. cit.*, Vol. II, p. 288.

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The elementary schools profess to aim at preparing the boys and girls "for life rather than for livelihood." This often means that no regard is had to the future occupations of the children. The instruction is not specialised. It is certainly a mistake to specialise too soon ; but some democratic local education authorities are inclined to carry the idea of a "liberal education" too far. They ask, Why should not the poor man's child be permitted to study whatever is studied by the rich man's child ? They forget that it is better to know one thing well than many badly, and that if one's schooling is to stop at 14 one should be content to limit the number of one's subjects. A child who knows how to read with fluency a child's book, who can put down on paper some connected thoughts upon a subject familiar to him and who can apply simple arithmetical calculations to the problems which may present themselves in the course of his daily work, whether as artisan or clerk, is far better equipped for making his way in the world than is a child who has received a smattering of information on the twenty-two different subjects taught in some modern elementary schools. Be this as it may, it is certain that the boy who leaves the day school at 14 is generally but ill prepared to take an intelligent interest in what he finds going on in the workshop. At 16½, the usual age of apprenticeship to many of the engineering trades in the North, he knows still less ; for as soon as the restraints of school are over he sets out to forget. There is no reason for wonder then that after a couple of years spent in highly remunerative unskilled employment and in mental and moral deterioration he is loth to become apprenticed, at a comparatively low wage, to a skilled trade. In these circumstances it is comforting to know that within the last few years a considerable number of pre-apprenticeship schools have been started in the manufacturing towns of the North, intended to give boys between 13 and 16 years of age an all-round training, with the special aim of preparing them for engineering employment by cultivating a practical turn of mind. If this movement spreads,

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as it seems likely to do, the evils due to the change that is bound to come over the apprenticeship system will in large measure be neutralised.

In the cotton industry boys and girls generally enter the mill as half-timers at twelve years old. This early age of leaving the day school increases the importance of providing evening continuation schools. It is in their remarkable systems of organised courses of evening instruction that so many towns in the North are furthest in advance, not only of other parts of England, but also of the world at large. The aim of these evening schools is twofold. In the first place, it is their object to attract boys and girls who have just left school and to develop and extend the knowledge there acquired in the manner best adapted to their technical requirements, and thus to raise the intellectual level of the community while the earning power is at the same time increased. So many philanthropists forget that it is cruelty to raise the standard of life unless earning capacity is increased in proportion. In the second place these evening schools cater for the needs of those older men and women whose position in life may be regarded as settled, but who desire to improve their general education and culture. It is to the latter type of evening school that most philanthropic effort is directed, by establishing classes and lectures in connection with working men's clubs or social settlements, or by assisting such an organisation as the Workers' Educational Association.

It is, however, the first type of evening school that in the long run bears most directly on the social well-being of the community, and it is precisely here that the lead of the Northern towns is most striking. In Manchester, for example, more than 4% of the inhabitants, or about one-third of the whole population of evening school age—roughly 14 to 21, although many students continue their evening studies long after attaining their majority—attend evening school. This means that on the average every inhabitant of Manchester has his name on the books of an evening school for two years and attends for one and a half; or, if only

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elementary school children attended evening schools, every such child would, on the average, attend evening school for two years after leaving the day school, having his name on the books for nearly three years.

The initiative, industry and energy of the working classes of the North is perhaps nowhere better illustrated than by the zeal with which they voluntarily attend evening classes. Let me quote Shadwell once again :—

“A scene at Blackburn is printed on my memory, though I have seen the like elsewhere. I was taken into a class-room where a class in pattern-making for weaving was going on. About seventy lads were present. They were so well dressed and superior in their appearance that I asked, Who are these boys? ‘They are working lads and the sons of working men’ was the answer. Noting my surprise, the teacher called out: ‘All of you who go to work in the mill to-morrow at six hold up your hands’; and all but ten held them up.”*

The appreciation of technical education is rapidly spreading from workpeople to employers. There are many instances of employers paying the fees of their lads attending evening classes, of giving time off for attendance at day classes, or of excusing early attendance at work on the morning following an evening class, of paying extra wages to apprentices who attend evening classes regularly, and even of paying for their best apprentices to take a two years’ course at a university college.

So long as this enthusiasm for higher education continues to spread and in spreading to increase, both among employers and employed, we need not despair for the future of English industrial communities.

* *loc. cit.*, Vol. II, p. 432.

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By Dr. JANE H. WALKER.

WHEN in *Lord Ormont and his Aminta* Lord Ormont's secretary, Mathew Weyburn, propounded his theories on education to Aminta, "she confessed she did not know what to think when he proposed the education and collocation of boys and girls in one group, never separated, declaring it the only way for them to learn to know and respect one another. They were to learn together, play together, have matches together as a scheme for stopping the mischief between them."

But, "my dear girl," said Lord Ormont, "don't you see the devilry was intended by nature? Life would be the coldest of dishes without it. And as for mixing the breeched and the petticoated in these young days: I can't enter into it," my lord considerably said; "all I can tell you is I know boys."

Aminta persisted in looking thoughtful. "Things are bad as they are now," she said.

"Always were—always will be. They were intended to be if we are to call them bad. Botched mendings will only make them worse."

"Which side suffers?"

"Both, and both like it. One side must be beaten at any game. It's off and on, pretty equal—except in the sets, where one side wears thick boots. Is this fellow for starting a mixed sexes school? Funny mothers."

"I suppose——" Aminta said, and checked the supposition.

"The mothers would not leave their girls unless they were confident?"

"There's to be a female head of the female department? He

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reckons on finding a woman as big a fool as himself. A fair bit of reckoning enough." Mr. Weyburn further added later on, in describing a school he was starting in Switzerland, "The task is to separate them as little as possible. They are foreigners when they meet and their alliances are not always binding. The chief object in life, if happiness be the aim and the growing better than we are, is to teach men and women how to be one; for if they're not, each is a morsel for the other to prey on. The greater number on both sides hate one another. One may say they are trained at present to be hostile. Some of them fall in love and strike a truce and still they are foreigners. They have not the same standard of honour. They might have it from an education in common."

"But there must also be a lady to govern the girls."

"Ay yes. She is not found yet."

"Would it increase their mutual respect? or show of respect, if you like?" said Aminta.

"In time under management, catching and grouping them young. A boy who sees a girl do what he can't and would like to do won't take refuge in his muscular superiority—which, by the way, would be lessened."

"You suppose their capacities are equal?"

"Things are not equal. I suppose their excellencies to make a pretty nearly equal sum in the end, but we are not weighing them each. The question concerns the advantage of both."

"That seems just," said Aminta.

Thus does our greatest living novelist put the case of co-education in a nutshell. On the one hand we have the enthusiasm, tempered however with a fair sprinkling of common sense of the earnest believer in it, as a moral and an intellectual force for both sexes, and pitted against it the usual Philistine objections of the commonplace coarse mind of Lord Ormont. Although we in England have but a small amount of experience of co-education, and it is still in its experimental stage, especially when carried on

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after twelve years of age, and while in Germany it is not popular but is only tolerated, in America in the vast majority of High Schools (secondary schools) co-education is the rule. Thus in 1896-97, out of a total of 5,109 public High Schools, all but 61 were co-education, and of a total of 2,100 private schools 1,212 were mixed. At one time even in those parts of America where co-education is the usual and natural method there were considerable misgivings, but it is now generally admitted that the advantages more than counterbalance the disadvantages. Wales, curiously enough, perhaps, with a freer hand than England, has equipped herself with an organized system of secondary schools, and the success Wales has achieved has done more to promote the scheme for secondary education than all the preaching of pedagogues and politicians. Some of these Welsh secondary schools are definitely co-education schools, and the system followed is unique in this part of the world. It is largely a system of rural secondary schools, where the schools are brought to the scholars instead of the scholars to the school, and in America alone is there anything comparable to it.

In the United States of America co-education is practised in all the elementary schools; in two-thirds of the private schools co-education is the rule, and in 65% of the colleges and universities. In England 65%, in Scotland 97%, and in Ireland 51% of the elementary schools are co-educational. There seems however to be an absence of whole-heartedness in the English attempts at co-education, and a failure to in any way grasp the real meaning and aim of it. The Head Master of one of the Pupil Teachers' Training Centres quite recently remonstrated with one of his staff for giving a mixed class *Macbeth* to read. One quite fails to see his point. If *Macbeth* was fit for boys it was surely not unfit for girls to read and *vice versa*; and if so, why not for them together? No subject, not even the woman question, has given rise to so much varied and lengthy discussion as the question as to whether boys and girls should sit on the same form side by

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side, or should be separated for reasons of state, by a brick wall. Experts have been repeatedly sent from various European countries to America, not to investigate the National Systems of Education in the United States of America but merely to see this phase of it. They go and gaze at a boy and girl sitting side by side doing their lessons, and stare in amazement and surprise at finding them only boy and girl after all.

There was a great deal of discussion in America before co-education was finally adopted; that is now practically dead, and—though a few schoolmasters expressed themselves to some of the Mosely Commissioners as rather more doubtful of its final advantages to both sexes than they would have done some years ago—they give us no reason why they had thus changed. In considering the subject from a broad and philosophic standpoint, we must bear in mind that the far larger and more wide reaching “woman question” is involved in this question of co-education. This is a subject of the highest importance in any civilized state and, as we should expect, the theory and practice of co-education, with all its advantages and disadvantages, its difficulties and dangers, is most to the fore and treated of in a more natural and common sense manner in those countries where the woman question is more or less fixed on a sound basis. Thus a system which frightens Frenchmen and Germans seems natural to the more democratic ideas of England and America. The freedom of woman, which we take as a matter of course, fills our neighbours on the continent with alarm and misgiving, and gives them a sensation of national peril.

Dr. Emil Hausknecht's opinion is quoted, in R. C. Hughes' *Making of Citizens*, as saying :

“As a makeshift, co-education is better than nothing. As a principle, it entirely ignores the needs of the separate sexes arising from the differences in the development of boys and girls. Boys and girls in the ages from 14–18 must be differently treated both in regard to the intellectual and the emotional nature.”

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Mr. Hughes, in expressing his own opinion, says :

"The possibility of this system seems to me to vary with climate and locality. Children mature more rapidly in Southern climates and certain localities than in others. The bald facts must be recognised, that between the asexual or hermaphroditic period of childhood and that of the fully sexed manhood and womanhood there is a period in many people, long or short, when blood runs warm and hearts beat fast. It is then that a sane youth rightly looks to age for guidance and restraint. It is just this period of adjustment that needs frank teaching and skilful handling. This period needs no seclusion. To separate the one sex from the other increases the sex tension."

The fact is, co-education is the greatest help at this stage of existence ; it enables the young to face their difficulties in a wholesome natural way, and under circumstances which enable them to have what help they require. And, I am convinced, even in those rare cases of a-moral, or immoral children which, when they are found, are such a positive danger in any community, co-education does not make them, it only reveals them more clearly, and it is no small part of its virtues that it does so show them up. But a child of this description is the gravest of dangers in any community, and will need to be dealt with in other ways than concern us now. Still it is an advantage for the ordinary boy and girl at this adolescent period of their lives to look straightly and frankly at one another and not slyly and surreptitiously. To refer once more to *Lord Ormont and his Aminta* : the book opens with a description of the way the members of a boys' school and a girls' school scheme to meet one another, and how notes pass from one to the other and what an amount of silly nonsense and flirting go on, in sharply marked contrast to the brief ideal sketched out for us by Mathew Weyburn.

In America and to some extent in England men and women have looked straight at one another and have established a practical equality of living. To those of us whose idea of a state is a democratic one, co-education commends itself as being a fit preparation for the development later on of that idea. In the state, men

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and women have to live side by side jostling each other in the struggle for life, and it is as well that they should come to the struggle with no delusions and no misunderstandings.

The Mosely Commission on Education, which was formed to visit America for the purpose of seeing how their system of education worked there, embodied its results of investigation in a series of valuable reports, several of which dealt with co-education. This Commission was formed at the time of the working out of the new Education Act which was to come into force all over the country in 1904. Mr. Mosely in the early part of 1902 suggested that, as the Americans had developed their educational system very much on the same lines as was proposed by the new Act, a commission of representative men should go out with him to the U.S.A., and personally examine for themselves education in all its branches. Accordingly twenty-six members of the Commission went to America in October, 1903.

"At the outset all the members unanimously agreed that, in the report to be drawn up after the completion of the inquiry, no reference should be made to politics in any shape or form, and also that the thorny question of religious controversy in connection with education should be absolutely ignored, even to the extent of not putting on record the views held on the subject in America."

The subjects placed for investigation by the Commission were:

1. The development of individuality in the primary schools.
2. The social and intellectual effects of the wide distribution of secondary education.
3. The effect of specific instruction given (*a*) in business methods, (*b*) in applied science.
4. The present state of opinion as to the value of professional and technical instruction of university rank, designed with special reference to the tasks of business-life.

In looking through the various Reports of the Commissioners, some dealing with one section and some with another, we find that five take up the subject of co-education, as observed by them,

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actually at work in America—these are Professor Armstrong, Mr. W. C. Fletcher, Dr. H. B. Gray, Mr. H. R. Rathbone, and Professor Rhys. Professor Armstrong was much struck by the familiar manner in which the teacher was treated by the pupils and, in spite of this, by the ease with which discipline is maintained. He thinks that one cause is certainly the presence of girls with the boys. In Washington co-education, after having been given up, had again been resumed, and the reason given was that discipline was so much more difficult to maintain when the boys were alone. Professor Armstrong also comments on a point he had noticed before in a previous visit to America, viz.: that the men were becoming effeminate and in some degree sexless. He is inclined to regard that matter seriously and to set it down to the great preponderance of women teachers in American schools. While agreeing that it is most important that schools, whether co-educational or not, should have mixed staffs which should be fairly equal, still human nature being what it is, it is hardly likely that his observations on this point can have more than an academic interest.

Mr. W. C. Fletcher is also much struck by the excellent discipline maintained in the schools, and attributes it partly to the presence of girls and partly to the presence of women teachers. In the Western States co-education is general both in schools and universities. It is not so common in the Eastern States. The wisdom of it is not questioned in the West, where it is looked upon as the natural thing. In the Eastern States several people told Mr. Fletcher that men disliked it and would send their boys to boys' schools and to men's colleges. One reason given was that it tended to effeminise the men. Morally, without exception, everyone thought it would be beneficial. Many class mates marry and those marriages turn out extremely well. It was also stated that they got to know each other too well, and that therefore the attraction to marriage was weakened. There can be no doubt that the girls help the boys, by being more industrious

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conscientious workers, making them work better so as not to be beaten, and also the robust, more vigorous habits of the boys do the girls good. The curriculum is sufficiently elastic to enable boys and girls to take suitable subjects. Girls do not tend to overwork as severely as is often the case in our own high schools. Mr. Fletcher does not feel sure of the advantages of co-education in the long run, and thinks that a mixed staff would be as valuable and be as easily and safely adopted. The benefit of boys being taught partly by women, and, even more perhaps, of girls being taught partly by men is certainly very great.

Dr. H. B. Gray, Headmaster of Bradfield College, declares that on the whole the advantages of co-education in day schools and in boarding schools, (when carried out under certain well defined conditions) far outweigh the disadvantages. He says:

"The semi-monastic system under which boys at the most critical age of their life are forcibly separated for nine months in the year not only from the refining influence of mother and sister, (as is the case in English boarding schools) but also from free and easy intercourse with girls of their own age has very serious and obvious drawbacks."

He also says that he is convinced from his own personal observations as well as from other sources, that that *camaraderie* between the sexes by the system of co-education, is on the whole vastly beneficial to the American boy and girl alike. He noticed that there was an absolute absence of sexual strain and no shyness or awkwardness between the sexes, which largely arises from want of knowledge and intimacy and tends to increase rather than diminish such sexual strain which certainly leads to grave moral difficulties in the social system. Mr. H. R. Rathbone noticed that any strong opponents that he met had not been co-educated themselves. Those who had were almost always strongly in favour of it. He thinks it acts better in elementary than in secondary schools and universities, and he thinks that the objection of the master who said that girls from 14—18 want repressing and boys encouraging is valid. Professor Rhys is evidently inclined to lay great stress

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on the somewhat academic aspect of co-education producing effeminacy and sexlessness in boys and men.

But many people say, why begin to agitate for co-education when our present system turns out such fine men and fine women. Englishmen, they say, are amongst the best men of the earth, do the best work and have the best trained brains, and English women are unsurpassed for charm all over the world. Granting that this is true up to the hilt for the sake of argument, it is no proof that things may not be bettered, and seeing how more and more keen the struggle for existence is ever becoming, it is surely essential to our survival as a nation that both sexes should be as efficient as possible. Pray let no one understand me to mean by "efficient," commercial efficiency, that has been dinned into our ears *ad nauseam* and will never be made into a spur with which to urge our workers of any age or of either sex. But the best should and must be got out of each one of us, and he would be an optimist indeed who would say that the last word on education for boys had been said when they are sent to any of the ordinary public schools. In *Let Youth but know*, by "Kappa," the statement of the late Sir Joshua Fitch is quoted as saying:

"The sum of all I have sought to enforce is, that education is a progressive science at present in an early stage of development ;"

And T. B., in the Upton Letters, says:

"What I want is experiment of every kind ; but my cautious friends say that one would only get something a great deal worse. That I deny. I maintain that it is impossible to have anything worse, and that the majority of the boys are turned out intellectually in so negative a condition that any change would be an improvement."

This is a very strong statement, and it is one with which a very large number of experienced educationalists are in positive agreement, and that being so, co-education forms a very useful and hopeful form of experiment in the way of progress.

The Introduction to the New Code of Regulations for Public Elementary Schools puts the aim of education so forcibly and

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from such a high standpoint, that I cannot do better than state it here. After several excellent paragraphs as to the school work to be undertaken, we have these noble words on conduct, which has been defined by Mathew Arnold as four-fifths of life :

"And though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties ; they can teach them to reverence what is noble, to be ready for self-sacrifice and to strive their utmost after purity and truth ; they can foster a strong respect for others which must be the foundation of unselfishness and the true basis of all good manners ; while the corporate life of the school, especially in the playground, should develop that instinct for fair play and for loyalty to one another which is the germ of a wider sense of honour in later life."

The teachers should also help

"the children to reach their full development as individuals, and to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong."

What educational experiment is as likely to carry out this noble and high-minded conception as completely as co-education ? To bring a man or woman to perfect development the constant daily influence of each on each is imperative, an influence that shall be felt and recognised till it helps to form the character.

In a very interesting address by Edward H. Magill, President of one of the American Colleges, "Upon the Co-education of the Sexes," the following paragraphs appear :

"The theoretical objections to co-education in our higher institutions of learning are daily giving way before the test of practical experience. The most decided opponents of the system are those who have never tried it or seen it tried ; its strongest advocates those who, having witnessed the effects of the present system, have brought co-education to the test of daily practice. This fact alone speaks volumes in its favour."

He also adds :

"In conclusion let me say that this question seems to assume

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different forms in different parts of the world. Were we discussing it to-day in some city of the Orient, instead of in Philadelphia it would probably be worded: 'Can women be allowed to go unveiled in the streets or sit at the table with their lords without endangering their public morals?' Were we in Paris it might be: 'Can respectable young women ever appear unattended in the public streets?' In Palestrina or Lagnano or Subiaco it might take the form: 'Are women capable of any office higher than that of beasts of burden?' In Philadelphia we ask, 'Can young men and young women be safely educated together in the same institution?' and 'Are women capable of making the same intellectual acquirements as men?' These different questions are but different forms of the same question, varying according to different localities and different latitudes. The time will come when our posterity will read with amazement and incredulity the statement that, in the city of Philadelphia after the middle of the nineteenth century, the question was seriously entertained by a dignified and intelligent body of educators, in advance of their age in many things, whether women were intellectually equal to men and whether the sexes should be educated together in our higher institutions of learning?"

What are the advantages to the children, if any, of co-education? There is little doubt that to girls the influence of education with boys in the higher ranks of life at any rate is highly beneficial. An observer of the young tells us that a girl thus educated is more self-reliant, more natural, more able to take care of herself and perhaps more straightforward; she is more ready to take the initiative, does her work in a broader spirit, with greater independence; she takes her work more lightly and happily, and above all she is more contented with her lot in life. Little girls are as active as little boys, and when they are kept apart and not allowed to play as the boys are, their tears and sighs, "Oh I wish I were a boy," are not really because they wish they were boys, but they wish for freedom. Then girls are not expected to be courageous, and their want of freedom deprives them of many opportunities for generosity, and so, in one way and another, often brings great misery on them from their taking a wrong view of life. This might be prevented by healthy comradeship of the sexes in early life.

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The advantages to boys are just as great. They are brought up on resemblances instead of on differences. We have seen, too, that one of the facts which most struck the members of the Mosely Commission in America, was the ease with which a mixed class was disciplined compared with a class of boys only, and this means that boys are more gentle and obedient when being taught with girls, than when being taught by themselves. We have also seen how they are more industrious and conscientious, and a master of a mixed elementary school says there is far less need for corporal punishment since he has had boys and girls together. The moral standard of his home and school approximate when he is with girls who have the same standard of truthfulness that he has. And for boys and girls to grow up feeling that the moral standard is the same for both, is a fact of the highest civic importance to any civilised state. I need not refer to the harm that is wrought by a different moral standard for the sexes. The attack made some months ago at an educational conference, that co-education would lower the moral standard was made by people who had had no experience whatever of co-education thoroughly and whole-heartedly carried out.

Another possible advantage, with a singularly hopeful outlook, is that the free and ordinary mixing of the boys and girls without any embarrassment or self-consciousness, may diminish that craving for amusement which at the present day we all deplore. Far from morality being weakened, let us hope there will be a stronger hold on purity and a wider realisation of each other's human needs and requirements, a greater loving-kindness, a greater tendency to that wide and sympathetic outlook which bids us be to each other's virtues ever kind, and to our faults a little blind.

During one of the discussions on this question that took place some years ago in America, it occurred to several people that one test of whether co-education was gaining ground and was on right lines or not, would be to discover whether men and women who had been educated in mixed schools were sending their

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children to mixed schools also. The results of this investigation were published in the *Forum*, in July, 1894, in a paper entitled: "Will the Co-educated Co-educate their Children," by Professor Martha Foote Crow. In it she quotes the opinions of a very large number of women who have children, and who were themselves co-educated from infancy to college days. By far the larger number—82%—were strongly in favour of co-education, some were surprised that the question should be asked, and a large proportion consider no objections tenable and regard it as the natural method.

"I believe in co-education, just as I believe in co-nursing, co-feeding, co-living in general. Nature's way of setting the sexes in families should be enough without further argument."

Another says:

"The association is intellectually an inspiration, socially a benefit, and morally a restraint."

Another:

"Of course we cannot overlook the special times of life when feeling is stronger than thought, but I firmly believe these dangers are lessened, rather than aggravated, by the frequent association of young men and young women under circumstances in which neither class is a special object of interest to the other, but all are working for a common end."

The dangers of, and objections to co-education, have been largely answered during the previous part of this paper, so that a brief summary of them will here suffice.

A large number of Grammar Schools and Secondary Schools for boys all over the country have for various reasons gone down in popularity and decreased in numbers, and to prevent their dying a natural death it has been decided to admit girls, and to run a mixed school instead of having two schools. This is not giving co-education a fair chance. Good education is never cheap, and to make a declining boys' school a mixed school on the grounds of economy courts disaster. That this economic danger is a very real one is shown by the fact that many Boards of

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Education and County Councils are doing this purely on financial grounds, and a member of one of the County Councils said to me only a few days ago that he would certainly prefer separate schools if he could afford to do it. His Council by the way are now trying the interesting experiment of a mixed school with a staff entirely composed of woman teachers. The school neighbourhood is near a region of brick fields, and the population is very rough and uncouth, and he thought the refining influence of women teachers would be beneficial to the children. But officialdom is, I fear, stopping this interesting and broadminded scheme, and I understand that the Board of Education has expressed its intention of stopping the grant in aid, unless a headmaster is appointed.

Then there is what we may call the *laissez faire* attitude. Things were quite good enough for us and we turned out well, why meddle? Things in both boys' and girls', men's and women's education are capable of improvement, and in a department of life where things must be constantly changing, and where the conditions vary in different nations and different stages of civilization such change must largely be of the nature of experiment. Probably the higher the state of civilization of any community the more likely is co-education to succeed, and *vice versa*. The lower the sex morality is in any nation, the greater is the dread of co-education. This dread is probably based on right conclusions, and so that, other things being equal, the power of benefitting by, and indeed enduring decently, co-education, is in direct proportion to the state of civilization of any community.

Of course in a co-education school the staff must be a mixed one, and the dangers and consequent objections on this head are numerous and real. In secondary schools the teachers often come from too low a class socially; they are drawn from elementary schools, have risen from the ranks, and are largely only glorified elementary school teachers. It is absolutely essential in a mixed staff that the head teachers at any rate should be gentle-folk. Otherwise the friction amongst the staff will be constant and

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subversive of all peace. The teachers, too, from a moral point of view are far more of a difficulty than the scholars. The teachers who have to teach in a co-education school should have been co-educated themselves: this is of course at present a counsel of perfection. There is a great scarcity of good teachers, especially of women, but this will gradually right itself, and it is better to let any educational experiments proceed slowly, than to get in the wrong people to carry them out.

It is said that co-education is a mistaken plan because the temperament of boys and girls is so different, girls of the school age needing a curb, whereas boys of the same age need a spur; but there is no more sign of girls breaking down in co-education schools than in an ordinary girls' school, and, as we have gathered from the Mosely Commission, the best spur the boys can have is the competition of the more industrious and conscientious girls.

The question of games really need not detain us seriously as a possible objection. I am at least assuming co-educationalists have a modicum of common sense, and that this question will be dealt with on its own merits. Hockey, lacrosse, and a very fair game of cricket are all quite possible and harmless for girls under regulated conditions, whereas really good cricket and football are doubtless unsuitable.

One more serious question that has been raised by the promoters of higher education for woman is, that if co-education becomes general, the head of the school must be a man, and he will probably be of an inferior type to the exceptional women who are the head mistresses of our higher girls' schools now. At present if any mixed school wishes to be recognised by the Board of Education and to obtain a grant, the head must be a man. But time will modify this, for though boards move slowly, they do move, and as co-education becomes more and more the usual natural way of dealing with this question, the best person will come to the top, whether that be a man or a woman. To quote the old Latin proverb, "*Salus populi suprema lex.*" "The main end of every

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government, whether school, college, university, community or state, should be the well-being of the whole people, the establishment of order and security and the diffusion of social happiness." I suspect that there is a certain amount of Trades Unionist spirit in the objection of the head mistresses to co-education, and that they fear that they will not hold as good a place under co-education methods, as they now do. As I have said above, this strikes me as unlikely to be the final state of things; but granting that it were, women's position in the world always has been and always will be one of self-sacrifice—the highest position after all that one can hope to demand, and if by means of it she is enabled to feel more or less clearly, that the moral force of men and the intellectual strength of women is promoted and fortified by co-education, then she should be thankful that to a greater extent than is given to most people, she can see of the travail of her soul and be satisfied.

The spiritual and intellectual functions of men and women tend differently to one end. Under a proper system boys and girls help each other to this end, which is towards a perfect humanity, that is a perfect self-possession—the attainment of a sound mind in a sound body.

"Self reverence, self knowledge, self control,
These three alone lead life to sovereign power;
Yet not for power (power of herself
Would come uncalled for) but to live by law,
Acting the law we live by without fear;
And, because right is right to follow right
Were wisdom in the scorn of consequence."

THE NEXT STEP IN THE REFORM OF THE ELEMENTARY SCHOOL.

By J. H. WHITEHOUSE.

THE organisation of the outdoor life of children attending elementary schools is advanced by the new regulations sanctioned last year by the Board of Education. These permit organised games to be played by boys and girls during school hours, and to count as part of the school routine. There are various regulations to be observed, and the period so occupied must be confined to one afternoon in each week, and must be not less than one or more than two continuous hours. If this regulation is the means of leading our education authorities towards a policy which will ultimately bring to the children of our crowded cities the same facilities for outdoor life that are now enjoyed by the children of the wealthy, it would indeed be hard to overstate its importance. We must then regard it as an epoch in the development of the nation.

It is needless in this paper to labour a point upon which we are all agreed: the value to the nation of the system of organised games and outdoor life generally which is so great a feature of our public schools. The system with all that it means to them in their moral and physical development is almost unknown to the children of our elementary schools. In a few cases something has been done through the devotion of teachers who have sacrificed their leisure hours in the cause of their children. The new regulation will enable more to be done, and the schools availing themselves of it will occasionally take their children for an hour's play to one of the public parks. But it is obvious that an arrangement which, when it is taken the fullest advantage of, only means that a child

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will have organised games for two hours each week is only of value as marking the realisation of the inadequacy of our methods in the past and a desire to work towards a better system.

Let us remember why the life of our elementary school-children has been so cramped and, in a very true sense, unhealthy in the past, and then consider whether any remedy is possible. We have in the past, and we continue the practice to-day, built our elementary schools, separate each from the other, in narrow and crowded streets, at the doors of the children for whom they are intended. The streets they line are frequently paved with granite blocks and the noise of the traffic is with the teachers and children the day long. Building under such conditions it necessarily follows that the amount of playground available is ludicrously inadequate. When we remember that the small piece of ground attached to the elementary school of many towns has frequently to be divided between girls, boys, and infants, and that when only a fraction of the children of the school are in it organised play of any kind becomes an impossibility, that it is never large enough for games like cricket or football, or (without rendering it useless for any other purpose) for the provision of, say, fives courts or tennis courts, it seems somewhat beside the mark to describe it as a playground at all. Some of the elementary schools are in a sadder plight. There is one within a few minutes' walk of the writer which has not an inch of playground. At its front is the narrow, noisy street; at its rear a railway; and in the classrooms so bounded and so disturbed the children pass all the school hours.

We need not go further with this description of the existing conditions of school-life in the crowded parts of our cities. They are well enough known to all interested in them. In a word, they mean that the gutter still remains the chief playground for our children, and that their life, out of school hours, is, in the main, unorganised and neglected.

What is the remedy? The writer would suggest that the time has arrived for us to cease to build schools, isolated from each

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other, in the crowded districts of our cities. Let us, instead, adopt the policy of building our schools in groups at certain bases, and at these bases provide accommodation for the children of a given section of the city. The situation of these bases is the question which immediately arises. Let us take East London for our example, for if the problem of providing country schools can be solved here, it can be solved far more easily in other towns. We will try to show presently that to provide country schools for the children of East London is not an impossibility. But the immediate policy which we urge is that our schools should be built in groups around certain of our great open spaces. If, for example, we gradually built around Victoria Park or very near to it a number of our elementary schools, we should ultimately have sufficient accommodation there for a considerable portion of the surrounding district. The children would be taken to school by train where necessary, or by the Council trams. In many cases the children would be within walking distance of the schools. In most cases, with the assistance of train, or 'bus, or tram, no child would have to walk more than a mile each way, and the child who is not in a fit condition to walk this distance is not in a fit condition to be educated at all.

Something of what such a scheme as this would mean in the lives of the children may be imagined. They would, without much trouble to themselves, be taken to schools situated, comparatively speaking, amid country surroundings. They would exchange the scrap of crowded playground and the gutter of the noisy street for a hundred acres of grass and trees and water. The great park would be their playground, and a life would become theirs of a nature the possibility of which we have up to the present not even considered.

The objections to such a scheme will be numerous and weighty. One of the chief—the expense—may be anticipated. Possibly, at first, the scheme would mean additional expense. For the cause at stake we ought to be prepared to face that. But it is to be doubted whether ultimately this method of providing school places

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would be more costly than our present method. It must be remembered that we should work towards our ideal gradually. We should decide upon a scheme which would only be fully carried out after many years. We should select our bases and define the boundaries for the children within which they were to find accommodation. Then, as new schools were required, they would be built, one by one, at the selected base. The increased expense would come, if it came at all, gradually.

But it is not unreasonable to believe that when our first group of schools had been completed at the selected base the cost of administration and maintenance would be less, proportionately, than under our present system. Let us assume that our completed school base for a portion of East London was Victoria Park. The schools would have the great park as a playing ground, for this could be used in the day time by the children of the schools without interfering with its use by the general public. The swimming bath or pool would be shared by all the schools at the base. So, too, would the kitchens and dining-rooms, for it would be necessary to provide a simple meal for the children at mid-day. This need not be at the expense of the public. The school canteen would be established and would supply the necessary food at cost price. Necessitous children would, as now, have to be fed without charge. There are other features which it appears might be shared by all the schools with a consequent reduction of expense. This is not the place for details, and it is sufficient now to mention only a few of them. They include the gymnasium, the school concert room, and special features like Art class-rooms and museums.

If the experiment of having school bases within London at places like Victoria Park proved successful, we should naturally be led to consider the ultimate possibility of having our schools, even for London children, right out in the country. It might prove feasible to have some of them on the borders of Epping Forest. The main difficulty is that of transit, but even this

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problem may not be so great as it seems. The trains from the Forest district now come into London each morning crowded, and go back empty. These are the trains which would take our school children to the country base. They would return in the afternoon in the trains which at present come up empty to take back their evening passengers.

We must not further consider these greater possibilities here. They belong to the future. The writer would, however, submit one further proposal, which he believes to be possible of early adoption and which might lead ultimately to the larger schemes outlined above. It is that the school base should be tried within our cities in miniature form. That is to say, that in meeting the school needs in our ever-extending suburbs, we should build our schools in groups of at least four, it being a principle that at least four times as much playground is secured as would have been for a single school built on the old system. Sufficient ground would then be available for organised games. It would be easy to have a cricket pitch (if only matting), and football and hockey could be played. Fives and tennis courts would not be impossible. Apart from the gain in the matter of the physical health of the children, the system would be invaluable in other ways. There would be a greater life for the children, with its moral and intellectual advantages. Inter-school life would spring up, fostered by inter-school competitions, which would not be exclusively athletic. Thus the school "spirit" would be brought into being with all that this means. The system would be economical. There would be a saving of expense in sharing common features, such as the gymnasium, the kitchen, the workshop, the library. Probably, too, there would be a saving in the expense connected with the caretakers and cleaning.

Then, too, it would be possible to have much of the class work done in the open air in suitable weather. The architecture of the playground would, one hopes, be planned as carefully as that of the school buildings themselves, so that as much outdoor life as

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possible, both for play and work, could be followed under the most appropriate conditions. It is surprising how little attention has hitherto been paid to this subject of the school playground. Had it been otherwise, much more would have been possible to-day for the outdoor life of school children, even under our present method of building schools.

Has not the time come for us to halt upon the path we have followed so long and seek another which may bring us more quickly to the desired end?

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*Les Gueules Noires. Par Émile Morel. Préface de Paul Adam.
Illustrations de Steinlen. Paris: E. Sansot et Cie. 1907.*

WHEN the influence of Balzac and Zola upon the fiction of the latter part of the 19th century and upon a still indefinite period in the future comes to be traced and weighed up in the balances of literature and social thought, one of the most interesting and illuminating chapters in literary and social history will have been written. These two great writers did not by any means direct fiction into its final path, nor is the function which they caused it to fulfil the last through which it will operate upon life and literature. But that the largeness of conception with which they viewed the nature and function of the novel, the form into which they moulded it, the relation which they established between it and life, together make up one of the most outstanding achievements of the 19th century, is becoming more and more apparent, even in England. Balzac's work—his *Comédie humaine*—remains unfinished; Zola's, even from the first, went too far, and thus led to a reaction; but the net result of the work of both is that the novel now has a far more definite, and intimate, and influential place in life, and therefore a higher place in literature, than it would otherwise have had.

And it must not be forgotten that the comprehensiveness with which they viewed the nature and function of the novel allows of infinite variety in the application of their method. Balzac and Zola were themselves subtle combinations of Romanticism and Naturalism; and it needs but an ordinary acquaintance with recent and contemporary fiction (and a fairly open mind) to perceive in how many varied forms their work has been continued

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by others. It may, indeed, be said with truth, that the most appropriate and honourable place for many of the best novels of recent years is somewhere among the manifold volumes of the *Comédie humaine*, the *Rougon-Macquart*, the *Trois Villes* or the *Quatre Evangiles*. The vanity of their writers may be offended and personal immortality seem denied ; but, after all, this may be the readiest and surest approach to future generations. And the most susceptible may at least rest assured that their royalties will not suffer.

Were it not for the beautiful illustrations by Steinlen, the volume before us would at once find its place beside the *Germinal* of Zola. As it is, varying moods will determine whether it find its place there or beside other works in which Steinlen has recorded his vision of the life of his time. It is worthy of either.

M. Emile Morel has given us an excellent study of the influence of environment and occupation upon life and character. He has chosen a mining community in the north of France. He is not concerned to trace the life-story of selected individuals : plot and story are not his method of presentment. He is essentially an impressionist, in the sense that out of a profound and sympathetic study of a working-class community, he has presented us with a series of impressions which by their truth, directness and stimulating suggestiveness carry us far beyond the attitude of mere interested spectators and compel us to enter, with a singular understanding and intimacy, into one of the most characteristic—and therefore most ignored—life-products of our industrial age. And what is that but to say that M. Morel has adopted the fundamental principle which underlies the work of Balzac and Zola?—the principle that the primary function of the novel is to portray the complex life-story of human types and communities. And as M. Morel's book is rather a series of life-impressions than a collection of stories, its comparative lack of purely personal interest cannot be urged against it.

The book consists of seven studies. The first and longest

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of these, *La Paye*, opens with a note which is the key-note of the whole volume. It is the miners' pay-day. Before the gates of the mine are gathered the wives of the miners. The ground is covered with snow. Behind them, in the street, the public-houses are being busily prepared for the pay-day carouse; and the moment is approaching when these anxious, ill-clad wives will have to dispute with their husbands for their own and their children's bread. There is no straining after effect in the description of the scene. It is made simply and quietly, but with such effect that we realise that here in this mine is the dominant influence upon the whole life of the community,—an influence greater and more deadening than ever emanated from the strongest castle of feudal times. That is the *motif* of the whole book: a simple social fact well-known to all who have been thrown into contact with mining life, but a fact to which our immediate need for the products of the mine has blinded us. And by the successive variations which he weaves around this theme, M. Morel shows more and more convincingly that amid our hurry of industrial enterprise, our ceaseless search after precious by-products, the veritable product of the mine is human lives blighted by slavery and sin and sorrow,—from many of whom no by-products can be obtained save by the decomposition of death.

Such a consistently evolved *motif* necessarily suffuses the book with a dark and heavy atmosphere. There is no burst of sunlight in it; no human joy or laughter. *La Paye* is a study of sordid drunkenness; *Multitude*, *Solitude*, a story of heartless betrayal and desertion; *Train-Tramway* shows how completely the peasant turned miner has lost sympathy with nature; *Dimanche* is a description of the miners' Sunday cock-fight; *Bapième* is a picture, ironical by its naked presentment of truth, of the christening of a new pit-shaft; while *La Jaune*, with its contrasted attitudes of miners, director, and State doctor when the presence of intestinal disease among the miners is being enquired into, and

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Veuve, an extraordinarily convincing study of the effect of a great mining disaster upon the wives and mothers, fittingly close the book by their singular truth and art.

It will be seen at once that M. Morel is concerned only with those aspects of the life of a mining community which are directly dominated by the peculiar nature of mining as an occupation,—or, rather, by the occupation of mining as it is organised to-day. As such, his book is a peculiarly valuable contribution both to contemporary social studies and to contemporary fiction. It may be argued that such books present life in too squalid and tragic a way; but this old unthinking English argument (not quite so old as our Puritanism would have us believe) is not a defence of the nobility and sweetness of life, but merely a cry that the squalor and tragedy of it may not be revealed. The human ostrich has played havoc with life and literature long enough. And it may be that on some later day, M. Morel will complete his impressions of this mining community by telling us, with equal truth and art, of that growth of life-consciousness and of solidarity which is slowly regenerating the miner and improving his conditions of labour, and also of those permanent instincts of human nature which throw beams of light and joy and beauty even upon the floating atoms of coal-dust in the miner's hovel.

We wish it were possible to speak here in some detail of Steinlen's drawings. We have preferred to speak of M. Morel's work, for it is new to us, while Steinlen has long since won a foremost place in contemporary art. We need but say that lithographs and black-and-white drawings alike maintain his great reputation.

M. Paul Adam's preface, like everything that proceeds from his versatile pen, is illuminating and provokes to vigorous and pleasurable criticism.

The publishers deserve praise for the care they have bestowed upon the production of the volume.

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A Manual of Historic Ornament (2nd Edition). By Richard Glazier, A.R.I.B.A. London: B. T. Batsford.



AN admirable little book affording an excellent bird's eye view of the craftsmen's arts of all periods. The illustrations are excellently clear line drawings. They are not only infinitely more pleasing than the usual half-tone block but are in every way better for the purpose of comparing essential qualities in the designs apart from any chance effects of light and shade. The letterpress is short and to the point, and calculated to inspire the student with a desire to study in detail some of the numerous fields of research opened to him. Occasionally the sources of the illustrations are not given, which is a pity, as it to some extent lessens their value. There are also one or two omissions which we shall look to see supplied in the next edition. Mykenæan Art, which is one of the most important progenitors of European Art, should certainly have a place. Its marvellous decorative standard entitles it to rank high even apart from its influence. Saxon Art, with its interesting influence upon the Art of our own country, should not be altogether omitted, even though its part in the world's history of Art is small.

The entire omission of coins, which for purposes of comparative study offer unique opportunities, is perhaps a little surprising. The appalling need for something a little more decorative in our present coinage makes such an inclusion the more to be desired. But in pointing out a few possible lines of improvement, we have no wish to detract in any way from the merits of a capital little book which we cannot too strongly recommend.

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Land Values and Taxation. By Edwin Adam, M.A., LL.B. (*The Social Problems Series, No. IV*). London and Edinburgh: T. C. and E. C. Jack. 1907. 1s. net.

THE vast and intricate problem of taxation is not only a matter for reform in itself, but our conception and practice of it obviously have their influence upon every national or local reform that may be effected. A just and rational system of taxation is essential if the nation or the community is to get the most possible out of the present constitution of things or out of any improvement that may be instituted by law. Taxation is the price we pay for government and reform such as they are. It therefore has a direct bearing upon the real wealth and fulness of national life. Rates and taxes always bulk largely in local or parliamentary election speeches and programmes, but invariably they are plucked out from the complex fabric of local or national life and viewed with bias as things in themselves. At a transition time like the present, when reform is much in the air (and even obtaining an uncertain footing on the land), when the great and increasing undertakings of the nation and of local bodies cause a great and continuing increase in taxes and rates, it is incumbent that the methods adopted to raise public revenue for national or local purposes be most carefully investigated. For unless the method adopted be that which conforms most closely to a natural law of taxation in relation to society as a whole, the nation or the community must suffer: the burden must bear unduly on this or that class or section, and much of the public work undertaken must fail, in some measure, in the right fulfilment of its functions. It is a close study of existing methods of raising national and local revenue, a close reasoning out of their defects and qualities, and an attempt to reach a natural law of taxation which will operate for the benefit of the nation as a whole, that forms the subject of Mr. Adam's excellent book.

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Mr. Adam begins his study with a brief history of taxation in this country. The chapter might well have received fuller development; but brief and compressed though it is, it serves as a most useful basis to the detailed study of contemporary taxation which follows. Then comes a brief but sufficient statement of the canons of taxation. The ground thus cleared, Mr. Adam at once tabulates the National Budget, and successively passes under review taxes on commodities, land tax, property and income tax, stamp duties, estate duties, taxes on communications, license duties, taxes on ostentation, local rates, incidence of local rates, grants-in-aid, and the natural tax. On all of these Mr. Adam writes with knowledge and insight. He is rigorous in his search for a natural law of taxation, and therefore vigorous in his criticism of existing methods: his examination of license duties and of grants-in-aid may be pointed to as an example of this. The chapters in which Mr. Adam considers and pleads for the taxation of land values will naturally prove of most interest to readers at the present time. The chapters are brief, as is inevitable in a small volume covering so much ground; but the earlier chapters have cleared the way, and Mr. Adam argues the problem clearly and efficiently.

The whole book stimulates thought and is interestingly written. It is a most useful addition to the "Social Problems" series.

Britain's Hope: An Open Letter concerning the Pressing Social Problems, to the Right Hon. John Burns, M.P. By Julie Sutter. London: James Clarke & Co. 1907. 1s. 6d.

IT is a pity that Miss Sutter has thrown her new book into the form of an open letter to the President of the Local Government Board. The book is, of course, in intention, and almost wholly in fact, an open letter to the British people; but Miss Sutter's consideration for the Local Government Board and its present Head has the effect, at

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times, of restricting her vision and utterance. But that is a small matter. Readers of Miss Sutter's previous books will find a new stimulus in *Britain's Hope*. The same extensive and intimate first-hand knowledge of social and industrial evils in Britain, the same enthusiastic—and largely justified, if somewhat over-confident—holding up of the example of Germany, have gone to the making of it. The book is a good one, and deserving of the largest and widest possible audience. It must prove of wide and immediate service.

Miss Sutter's contention—and few but politicians will deny its truth—is that the social evils from which our country suffers to-day can be cured only by a comprehensive national policy. National tinkering and local effort can achieve but little.

"The social trouble," she says, "is wheel within wheel, link hanging on link; it is hopeless to attempt the mending of any separate wheel or link. . . . The plea paramount is for a national handling of the problem, a comprehensive undertaking, scientifically devised, scientifically applied. . . ."

Miss Sutter's investigation of the social evils of contemporary Britain is not directed by any scientific method, nor is her constructive policy, in so far as she offers one, "scientifically devised." Her book is essentially designed to stimulate the interest of the British people in the social problems which are here insistent everywhere, and in what has been done in Germany to solve these problems there; and so bring pressure to bear upon people and legislators alike for the framing and application of a comprehensive national British policy of social and industrial reform. That is an ambitious aim; but Miss Sutter deserves the most cordial thanks of all who are interested in social reform, not only for her beneficent purpose, but for what she has actually achieved.

Where so much ground is covered, there is obviously room for much difference of opinion. It is a disappointment, for example, to find that while Miss Sutter's plea is for a comprehensive national policy of reform, the various "examples of Germany"

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which she holds up for our guidance (Miss Sutter is careful to deprecate imitation) are not related to the national policy of Germany as a whole,—that the evil effects of other pieces of legislation upon the national well-being, and even upon the efficiency of the particular reforms which she singles out, are scarcely touched upon. But fully allowing for all possible differences of opinion, we most heartily commend the book to all who desire a deeper knowledge of the social evils which are so prevalent in Britain to-day, and of what Germany has done to eradicate these evils from her national life. It is a book that must make for a higher conception of the duties, the responsibilities, and the powers of citizenship.

The Library Edition of Ruskin, Vols. 29, 30 and 31. London: George Allen.



OL. 29 contains the third and last set of the Letters of *Fors.* The period of Ruskin's life covered by Letters 73-87 has already been described by Mr. Cook in his Introduction to Volume 24: the additional illustrations here given add vivid touches to the picture. Generally speaking they deepen the impression of mental strain, a state which Ruskin himself recognised to be dangerous. We find him on his guard against his angers, resolving, like Balin, to be "gentle, passing gentle."

"After this seventh year I am going out into the highways and hedges; but no more with expostulation. I have wearied myself in the fire enough: and now under the wild roses and traveller's joy of the lane hedges, will take what rest may be in my pilgrimage."

There is a vivid simile of the warring forces which wrecked his peace.

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Many interesting episodes fall into the scope of these volumes, such as Mr. Horsfall's foundation of the Manchester Art Museum in Ancoats, and Miss Octavia Hill's work in Marylebone. But the outstanding interest is of course that of the Guild of Saint George. Volume 30 is a very full collection of material bearing on the history of the Guild, of which Mr. Cook's Introduction is a most valuable compendium. Especially careful and useful is the explanation of Ruskin's ideals for this Museum and its method of arrangement; the scattered notes prepared by Ruskin for a comprehensive catalogue (never more than just begun) are carefully pieced together. So too is the more fragmentary story of the Company as pioneers in the revival of country life, it is possible now by entering into the editor's labours, to know it more completely than was possible before. Interesting accounts are given of the various industries which sprang up in contact with the influence of the Guild. From the outset its ideals divided off and tended to separate. To Ruskin the fundamental problem was to be attacked by the right ownership and management of land, as to be exemplified by the Guild. But this he felt was not his own work—he was a teacher; above all, a teacher of art. His long illness and the gradual setting in order of the Guild's house have emphasised this division. The problem now before the Guild, is, which of the branching ideals shall it follow? When the question is decided there will be another and an interesting chapter to add to the history of this the last effort of Ruskin to convert by example: to offer a working model of uttermost justice in business relations, of intimate connexion between goodness of labour and joy of life.

NOTES OF THE QUARTER.

MILITARY TRAINING IN SECONDARY SCHOOLS.

Mr. Arthur Rowntree of Bootham School, York, has issued the following letter to Members of the Incorporated Association of Headmasters. The subject is so important that we make no apology to our readers for reprinting it here. We commend it to their earnest consideration :

"The holding of the second Hague Conference induces the thought of the far reaching possibilities of the international movement for which the conference stands.

"The period between the two Hague Conferences has proved an important time for Headmasters ; and the occasion of the second one finds the members of the Headmasters' Association almost unanimous in believing that it is the duty of every Secondary School to provide instruction in rifle-shooting in some form or other for every boy during some period of his school life, whether by means of miniature range, or sub-target rifle, or long-distant butts.

"It is my misfortune to be unable to attend the Annual Meetings of the Association, so I take this means of expressing to my fellow Headmasters profound regret for their approximate unanimity in this matter, and frank acknowledgment of the ideal that lies behind it.

"We are at one in desiring, with the wholehearted devotion that often marks our profession, that our schools shall be training grounds for 'power of work and service.' We are at one in desiring to turn out good citizens ; citizens well-developed physically, citizens who have learned self-control, citizens who can think truly, citizens with a sense of love to God and humanity.

"We Headmasters are to blame for lack of loyalty to our profession if we allow a new wing to be added to our educational system on grounds which have no relevancy to education. It should only be added if it ministers to the true educational needs of schoolboys, moral, intellectual or physical.

"But I protest against the linking together of the educational and military systems.

"The combative instinct of boys is sufficiently apparent to every schoolmaster. The British schoolboy is no angel, even if incipient

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wings are concealed under an Eton jacket ; he is a filibuster by nature and his combative instinct needs no careful culture. It is his intellectual side and his individuality that need intensive cultivation : the Headmasters propose to strengthen the side that is already too strong.

"The training of a boy's judgment is a difficult and delicate task ; in comparison it is child's play to teach him to hit the mark at a thousand yards. He is ready enough to apply physical force, quick enough to scorn the gentler virtues : he needs no encouragement in these plastic days to look to the rifle as the arbiter of the future. After schooldays he is better able to weigh the question for himself and exercise his own moral judgment.

"If enthusiasm for the school corps has to be fanned will it be easy for members of our profession to teach history with loyalty to truth ? Truth, in the person of Lord Salisbury, once told us that we put our money on the wrong horse in a certain war. Truth, in her own person, compels us to see social, economic and moral evils in all wars, to recognise in the development of the human race a tendency to co-operation as well as a tendency to increased intelligence ; to admit the conception of progress as consisting in the evolution of mind, 'in the unfolding of an order of ideas by which life is stimulated and guided.' Are we likely to follow the lead of truth in stern subordination and surrender with one eye on a school battalion ?

"The example of France might well make us pause ; the 'cadet corps, known by the name of *bataillons scolaires*, after a brilliant beginning, fell into discredit, and the last of them was suppressed in 1890.' The failure was on educational and military grounds.

"If we desire to sum up the aim of our educational system in a single sentence, we say it is a spiritual and ethical uplifting. What about the aim of the military system ? It aims at preparing for war ; and in spite of war's heroism and self-sacrifice, no one ventures to say that the aim of war is a spiritual and ethical uplifting any more than is Unemployment at home or the Plague in India.

"An American statesman reminded us lately that 'war is the most futile and ferocious of all human follies.' Mr. Balfour has told us that war 'always has the effect of retarding the progress of humanity and civilisation.'

"The application of ethical principles to international affairs helps the progress of humanity and civilisation by carrying one step further the guidance of life by rational principles. And a friend of mine is speaking serious truth when he says jestingly that a nation in arms is a nation in its infancy, and that is why it is in arms.

"Lastly, it is a matter of fact that kindly and cordial relationships

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are on the increase between the peoples of this country and our neighbours over the Channel. Every season gives fresh evidence of Members of Parliament, County Councillors or Journalists invading each other's territory in friendly fashion. And yet if the boys in our schools are trained to shoot for any practical purpose, it is in defence of their country against these very Germans or Frenchmen; and the educational establishments of England are to foster in the young a habit of mind which harbours suspicion and will fall an easy prey to an excitable press.

"Now Mr. Balfour has told us that the dangers of invasion are extremely small; we know that the dangers of the military spirit are extremely great. It spells crushing expenditure and death to social reform, for policy determines armaments.

"It is not only dreamers of dreams, but also practical men, who are beginning to see a gleam of light through the gloom of our social ills, and a broad path opening out for the extension of the reign of law between nation and nation.

"In calling your attention to the educational aspect of this question, I am at one with you in desiring to train boys for national work and service, and I submit that it is our privilege and duty as Headmasters to see that the young men who leave our schools are qualified by mental habits and training to take their places as leaders of rational movements, able and willing to guide their country in the paths of peace."

INDUSTRIAL DISPUTES.

The present agitation among the railway workers naturally recalls the recent Belfast strikes and disturbances. The driving force of both is the same: on the one hand, the need for better conditions of labour among the workers; and, on the other, the resentment of strong bodies of capitalists against the Trades Disputes Bill and a desire to injure the growth and power of trades unionism. From one point of view, both fall into their place in a long line of trades disputes; but from

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another and more dynamic point of view, they are full of a new interest and significance. The relations between capital and labour are changing more and more. The rapid growth of Socialism and the increasing agitation against it, are a conscious expression of this. Socialism *versus* Individualism may or may not be the ultimate fighting issue. That is not a matter for immediate concern. The immediate question is: given the rapid and deeply conscious growth of solidarity among the workers of the country, as evidenced by the increasing strength of trades unionism and by the movement towards direct and independent representation of Labour in Parliament and on local bodies; and given the increasing solidarity of capitalism, whether evidenced by Trust or Employers' Federation, what is to be the attitude of the people as a whole towards the struggle so involved?

That this question is a vital one was unmistakably proven by what happened in Belfast, and further proof is now being afforded by the railway men's agitation for the recognition of their union and for better conditions of labour. Industry is not merely an investment of capital: it is also an investment of human lives. The right conduct of industry is thus a question of right national government and, therefore, of national well-being. Belfast showed that, so far as national government was concerned, there was no sense of either justice or responsibility: that there was not even elementary common-sense, but only a gross contempt for the true relations of labour and capital towards the whole body politic. And such a misconception of the true function of government will be repeated so long as Parliament remains what it is,—an elected body largely of conscious class or sectional interests. All industrial disputes, however few may be the individuals involved and however local may seem their interest, are of national importance. The progress of the nation is in some way affected, for each struggle reacts favourably or unfavourably upon the evolution of industry and, therefore, upon social life as a whole. And we need not emphasise the growth of international solidarity

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among capitalists and labourers alike, or its immediate or ultimate bearings upon the strictly national problem: the Antwerp troubles and their aftermath have helped considerably to define these. It is time, then, that the public tried to educate itself: that it entered with more knowledge and determination into the fighting-fields of government and industry, instead of looking timidly, and with a squint, over the wall and shouting at random. But it is a pity that such a painful process as self-education should be necessary! And yet there should be no real hardship or danger in submitting such a mental operation as will enable us to distinguish between the mobility and the nobility of labour.

THE NATIONAL LEAGUE OF WORKERS WITH BOYS.



HE arrangements for the Annual Congress are nearly complete. It will be held in London on December 5th and 6th. The Bishop of Hereford will preside and will deliver his Presidential Address on the 5th December.

The following are some of the subjects which will be discussed at the Congress :

Reforms in connection with Elementary Schools :

Country Schools for Town Children.

The School Bath.

The Organisation of the Outdoor Life.

The School Playground.

The Problem of Boys between Thirteen and Sixteen :

The Half-time System.

The School Age.

The Scholarship System.

Secondary Schools and their relation to Elementary Schools.

The Boy Labour Problem.

Full details will shortly be issued.

